



Medycacōns of saynt Bernarde



Amesbury (145)

All prouffitable ben to vs traueplyng pyl
grymes & freyll synners the fruytfull werks
& treatyles of holy faders. the whyche
call vs fro the waye of darknesse & synne. to þ way
of ryghtwysnesse. And teche vs the streight waye
to the ende of our pylgrymage. the euerlastyng blyss
le of heuen. Wherefore amonge those sayd werkes &
treatyles: I haue to thonour of god & prouffyte of
his people/chose to translate fro latin to englysh
the one swete and deuoute treatise: moche prouffy
table/bothe to the louers of this troublous/ shorte
& vnshure lyfe: and also to the louers of the euerlast
yng blyssfull lyfe in the kyngdom of heuen: call
ed the medytacōns of saynt Bernard. Wherof I
forbede to vnlearned presumpuous correccō. And me
hely submytte me & my werke to charytable correc
cō. beseechyng the reders to vouchesauf praye fore
me & the Inprynter or wryter herof to do theyr de
uour diligently And by cause I wolde haue so go
de & so prouffitable a thyng comyn to many. And
also by cause þ hastily after the translatō herof:
before it was duely correcte & ordred: it was by de
uoute persones translūpte & copied I wote not how
ofte/ayensst my wyll: Therefore haue I now the pe
re of our lord Ihesu Criste. M. CCC. lxxxv. &
the. xij. daye of the moneth of Septembre / for to
auoyde & eschewe the Jeopardy & hurte þ maye co
me by that þ was not duely corrected: put it more

dplygently corrected & ordred to the Jnprynter: in
 lettynge & distruccō of all other copied after þ for
 sayd vncorrected translatō. / And I counsell & ex
 horte all þ haue thōse same / to leue them as doute
 full & Jeoperdous: And take this more dyligently
 ordred & corrected. It is not harde to knowe the one
 fro the other. for they dyfferre bothe in nombre of
 chappters & in rubryshes of the same. The vncor
 rected was diuided in to. xlv. chappters. Whereof þ
 fyrste had noo specyall rubryshe. The seconde cha
 ppytre of the same began thus. ¶ Our mynde soth
 ly is the ymage of god. or elles thus ¶ The myn
 de sothly is þ ymage of god. And his rubryshe was
 this. ¶ That the mynde of man is called the yma
 ge of god. / But this þ is corrected more dplygently
 is deuved & parted in to. xviij. chapiters only. whe
 reof the rubryshes folowe here in ordre. /

¶ How man by knowlege & vndystondyng of him
 self maye knowe god. And how the soule of man
 is the ymage of god. /

ca.º primo

¶ Of wretchidnesse of body & of the dredfull Jus
 gement. /

ca.º secundo

¶ How a synfull soule is vexed & troubled after
 her departynge fro the body. /

ca.º iij.º

¶ Of the dygnyte & noblesse of mannys soule. Of
 the wretchydnesse of the body. And how wretchyd
 the soule is made by the body. /

ca.º iij.º

A ij

¶ Of the myserie & wretchydnesse of man in his
concepyng/his byrthe/his lyfe & his deth. Of the
noblesse of the soule. And of the sodayne mylche
pf of wycked men. / ca. v.

¶ Of dethe. & also of þ paynes of wycked men af
ter dethe. / ca. vi.

¶ Of the rewardes of blessed soules. And of þ Joy
es of heuen. / ca. viij.

¶ Who is able to haue the Joyes of heuen viij.

¶ Of charytable loue of þ neyghbour ca. ix.

¶ How we sholde praye. loue & worshyp god/and
chynke on hym. / ca. x.

¶ Of mannys herte And of prouffyte in redyng
holy thynges. / ca. xi.

¶ Of wauerynge & vnstablnesse of the mynde &
thoughtes. / ca. xij.

¶ The cause & the remedy also of waueryng of þ
mynde. And of Confession ca. xij.

¶ Accusyng by confession of dyuers synes. / xiiij.

¶ Of thre ghostly enemyes. the flesshe/the worlde/
& the deuyll. And also of thei temptacons & resyl
tence ayenst theym. / ca. xv.

¶ Of the malyce of the deuyll. And how he temp
tyth man by the flesshe. / ca. xvi.

¶ Of the blyss of heuen ca. xvij.

¶ Of dispilynge of worldly thynges. Of the old
man. And of the pyte/gentylnes & mercy of god. /

Caplo .xviij.

¶ The meditations of saynt Bernard

¶ How man by knowlege & vnderstandyng of hym
self: maye knowe god. And how the soule of man
is the ymage of god. / ca: primo



Any there beyn þ knowe & vnderston
de many other thynges: & yet they
knowe not theyr owne self. They
take moche hede to other: but they
loke not well to themself. They le
ue theyr Inwarde & ghostly thyng
ges: and seke god amonge outwarde thynges the
whyche is wythin theym. Therfore I shall come
fro thole thynges þ ley outwarde to inwarde thin
ges. & from inwarde thynges I shall lyft my myn
de to thynges aboue. that I maye knowe whei of I
came / & whether I goo. what I am. and whei of I
am. And so by knowlege of myself: I maye ascen
de & come to the knowlege of god. for the more I
prouffyte in knowlege of myself: the more nygh I
drawe to the knowlege of god. ¶ By the inward
mannys behalfe I fynde thre thynges in my soule
wherby I remembre/behold & desyre my lord god
The whiche beyn. þ mynde / þ vnderstandyng / & wyll
or loue. By the mynde I remembre him. By þ vn
derstandyng I beholde him ghostly. And by wyll or
loue: I loue & desyre hym. Whan I remembre god

I fynde in hym in my mynde. & fele theyn in him
swetnesse & playfur of hym: lyke as he vouchesauf
to gyue me. By þ vndystondyng I beholde in hym
what he is in hymself/ what in holy angelles/ and
what in his blessed sayntes/ what in his creatures
& what in mankynde. / In hymself he is incompre
hensyble: for he is bothe begynnynge & ende. begyn
nyng without begynnynge/ & ende without ende
By myself I vndystonde how he is incomprehen
sible. what I maye not atteyne to vndystondyng and
knowlege of myself whom he hath made. / In ho
ly angelles he is pleasaunt & desiderable. for their
desire is alway to beholde hym. / In sayntes he is
delectable. for they happy & blessed delite theyn in
hym continually. / In creatures he is merueylous
for by his myght & power he creatyth all thynges
the whyche he gouerneth moost wysely / & dystribu
tyth moost benygne. / In mankynde he is amys
able & louely. for he is their god / & they ben his pe
ple And he dwellyth wyth theyn as in his owne
temple. & they ben the temple of hym. / Whosome
uer hath mynde & thynketh on hym/ vndystondyth
hym/ & louyth hym : he is wyth hym. / Sothly we
owe to loue hym moche (yth he hath louyd vs soo
moche/ & made vs after his owne ymage & lyknes
& so hath he doon none other eithly creature. Soth
ly it behouyth that þ thinge that is made after an
ymage to be accordynge and lyke to the ymage of

simplytude that it is fourmed after/and not to ha
ue vnworthy the name of an ymage in vayne./
Therefore lete vs shewe in vs thy ymage of hym in
despyrnyng of peas and regardynge of trouth. Lete
vs holde and kepe hym by perfyete loue and chary
te in our mynde Lete vs beere hym in our conscyen
ce and to hym present in every place lete vs do due
reuerence and worshyppe/

Our soule sochly is the ymage of god/for almo
che as it is apte and mete to take and receyue hym
and maye be partener of hym. It is the ymage of
hym not oonly for that it remembreth itself/vnder
stondeyth or louyth itself: but by cause it maye re
membre/vnderstonde and loue hym whyche made
it. And whay it soo dooth thenne it is wyle. for
sochly there is noo thyng more lyke to the hyghe
wysdom of almyghty god thanne is a resonable
soule whyche by mynde vnderstondeyth and loue
resteth in the blessed Trynpty. In the whiche she
maye not reste & abyde but yf she remembre hym/
vnderstonde and also loue hym. but yf she thynke
dyligently on her lord god after the ymage of
whom she is create and made. And vnderstonde/
loue / honoure and worshyppe hym wth whom
she maye eternally abyde and reste in perfyghte
Joye and blyss. Soothly that soule is ryghte hap
py and blesyd in whom our lord syndyth reste/
And in whose tabernacle he dwelleth and resteth.

That is an happy soule that maye saye My lord
& maker hath rested in my tabernacle. Sothly he
shall not denye to suche a soule þ̄ everlastyng rest
of heuyn. ¶ Why thenne loke we not in ourself but
seke our lord amonge outwarde thynges the why
che is wth vs yf we wyl be wth hym. / Sothly he
is bothe in vs & in vs. but þ̄ as yet is by fayth vn-
to suche tyme as we maye deserue to se hym cleer-
ly. We knowe (sayth chapostle) that by fayth Cryst
abydeth in our hertes. By faythe I remembre my
maker. I worshyppe my mercyfull redemer & aby-
de my sauour. I beleue þ̄ he lyueth in all creatu-
res/that he dwellyth wth in me/ And also I truste
to knowe him in himself the whiche is moche mo-
re blyssfull & Joyfull than all thyle beyn. For sothly
to knowe perfectly þ̄ fader the sone & the holy gost
is everlastyng lyfe/perfyte blyss & excedyng pley-
sure. For the mortall eye hath not seyn/ne eere heyr-
de/ne mannys herte vnderstonde cleerly & perfectly
how moche clerenesse/how moche Joye/how mo-
ce swetnes we shall haue in þ̄ blessyd syght: whan
we shall beholde face to face him þ̄ is the lyght of
all bryght thynges/the refuge and reste of trauelers
& laborers/the recepuer & keeper of them that come
to hym/the very lyfe of all that lyue/And the crow-
ne of them that ouercome theyr ghostly enmyes./
Thus I fynde in my soule the ymage of the hygh
& gloriously. Trynpte to the whyche moost hygh &

glorious Trypte: I owe to referre and ordre all
my lyfe. that I maye remembre hym and put my
playfure & contemplacō in hym. The soule is þ
ymage of almyghty god þ whiche conteynyth. iij.
thynges. the mynde/ vnderstandyng/ & wyll To the
mynde we attribute & put al thyng that we lerne
or knowe: though we thynke not alway theow. To
the vnderstandyng we attribyte al that we knowe
is true. the whiche also we comende & putte to our
mynde By the mynde we bey resembled & lyke to
þ fader/ by vnderstandyng to the sone/ and by wyll
or loue to the holy ghost. for there is noo thyng in
vs more lyke to the holy ghost: than is the wyll or
true loue. for true loue is the yeste of god. And it is
soo precyous that there is no yeste of god more no
ble & excellent than it is. for true loue that comyth
of god. and is god his self: is properly called the ho
ly ghost by whom þ loue of god is diffused & sprad
in our hertes. And by whom all the holy & blessed
trypte dwellyth & abydyth in vs./

Of wretchydnesse of the body & of the dredfull
Jugement ca. secundo.

On the outwarde mannys behalfe. I am' co
men of my faders. the whiche haue made
me the chylde of dampnacyon before they
haue made me the chylde of natiuptye. Synners in

theyr synne haue begoted a synnar whom they ha
ue nourysched of theyr synne. Wretches haue bro
ught forth a wretche in to the wretchydnes of this
worlde. / I haue not of theym but wretchydnes &
synne: and this corruptible & rotte body that I
carp abowte. And lothly I haste towarde theym þ
whyche by bodily dech ben passed out of this worl
de. Whan I beholde their sepulcres & graues: I syn
de not elles in theym but powder / wormes / stench
& lothsonesse. Suche as I am now thei were but la
tely: & suche as they ben I shal be hastily. What am
I: A man made of lothsom & filchy matere corned
in to flesshe / weppnge & weyllynge put in to exyle
of this worlde. And loo now I deye full of wyckid
nesse / abhomynacyon & fylche. And hastily I shal be
presented tofore the streyte Iuge to gyue accounte &
tekenynge of my werkes. Woo shal be to me wret
che whan the dape of dredfull Jugement shal co
me: & the boke shal be opened wher in all my pur
poses desires & thoughtes shal be reheised in þ pre
sence of almyghty-god. / Then shal I stonde qua
kyng & tremblyng in the Jugement before our lor
de castynge downe my heed as greely abasshed in
my consyence whan I remembre myn unkyndes
nesse & trespasses. and whan it shal be sayd of me.
beholde this man & his werkes. Thenne shal I
haue in mynde all my duties & synnes for by the
prouydence & vertue of almyghty god it shal be so

Wherbyd that every manny's good dedes and euill:
shall be reduced & callyd aye to his mynde. & thei
shall be shewed wyth a merueyllous swyftnesse. & his
knowlege may accuse or excuse his conscience. /
And thus shal every man be iuged for every man
shall be Jugged of his dedes. & every mannes secretes
& pryuetees shall be shewed to every man. Suche
as we wyll not for shame confesse shall be shewed
to all men. And all þe euil we colour here by dyslym
mulacō: shal be brennyd there wyth the vengable
flame of fyre for the cruel & wood fyre shal be let
te lose & reyne at lyberte. And the longer þe our mer
cyfull lord abydyth vs & of his great gentylnesse
peuyth vs space to amende our lyfe: the more stres
sytt shall he puryshe vs by ryghtwysnesse yf we
will not amende. Wherfore then loue we somoche
& coueyte þe lyfe of this worlde: in þe whyche lyfe þe
lenger we contynue & abyde. the more euill we do
& synne. And þe lenger þe we lyue þe more blame we
deserue. for euill thynges & shrewdenesse encrease
& growe dayly: & good thynges bey withdrawen. /
Man is in contynuall variacō & chaunge now in
pysperite now in aduersyte: & knowe not whan by
dethe he shalbe pulled thefro. / for lyke as a sterre
wth bryght beemes mouyth swyftly / & sodenly va
nyssheth away / & as a spercle of fyre is quenched &
corned to ashes: soo dooth this bodily lyfe as we
may wel se yf we take hede. for whan a man liueth
merely

in this worlde and trusteth longe soo to endure. Dis-
polich & ordeneth many thynges to be done in pro-
cesse of longe tyme: sodenly he is rauysht with de-
the/ & vnwaar wythoute prouision he is taken fro
his body /

¶ How a synfull soule is vexed & troublid after
her departynge fro the body ca. iij.

Whan the soule wyth grete feere & moche so-
rowe is departed fro the body: angels com-
to take her & to present her tofore the ferd
full Iuge. And thenne she remembryng her euill &
wyckyd werkes þ which she dide by nyght or day
tremblyth/quakeyth/& lokyth how she myght esca-
pe or fle & desyreth trueste sayeng. O yeue me spa-
ce though it be but an hour. Thenne shall the wer-
kes as in manere of spekyng say. Thou hast wro-
ught vs. we ben thy werkes. we shall not lese the.
but abide still wth the & go wth the to þ Jugement./
And they shal accuse her of many synnes & trespas-
ses. and shall fynde many fals wytnesse apenst her
alle though true wytnesse were suffyciente to her
dampnacyon./

¶ The vgly fendes wyth ferdfull loke and terry-
ble countenaunce shall feere her and purswe her
wyth grete cruelte and woodnesse/and shall catche
her wyth great drede and feere. and holde her still

yf she be not deliuered from theym by the helpe &
focour of our lord. / Thenne the soule beholdyng
the eyes the mouth & othez bodyly wyttes closed &
spurred by whom she was wont to passe forth to ta
ke her sportes & playfure, in worldly thynges: shall
retorne to herself. And whan she seeth herself alo
ne lefte naked wythout body: smyten with grete fe
re and drede she shall faylle in herself by dyspeyre.
And by cause she folysshly lefte the loue of god for
the loue of the worlde & flesshly playfure: she shall
be forsake of our lord like a wretche in þ tyme of
so grete nede of helpe / And she shall be deliuered to
þ deuylles to be punysshed & tormented cruelly for
her mysdoedes. /

On this wyse is the soule of a synner not know
yng þ daye ne þ hour of his passage: rauysshed w
deth & separat & departed fro þ body: & tremblyng
& quakyng she passeth on her Journey full of lo
rowe & wretchydnes. And haupyng none excuse to
alledge & shewe for her synnes: she tremblyth for
drede to appere before almyghty god. She is smy
ten wyth grete & wondfull feere: & vered w^t many
troublous thoughtes: whan at her departyng fro
the body (all other thynges sette asyde) she consyde
reth only herself & hym to whom the tyme draw
yth nygh þ she must geue accomptes & rekenyng.
& knowyth þ he maye neuer be declyned ne chaun
ged from ryghtwysnes. She consydreth well how

streight a Iuge shall lytte on her: & what reasons
she shall alledge and put for her dyscharge in coun
tyng of her lyfe at soo streight a Jugement & of
soo pryce Justyce And though it be soo þ she re
membre noo thyng ne fynde in herself ony offens
ce wherof she sholde be ferde & dredfull: yet whan
she shall come before that streight Iuge she feereth
there be somwhat þ is not in her remembraunce.
Her feere & drede encreaseth & wereth þ more: whan
she thynketh þ she coude not ascape the tyme of
this lyfe wythout synne. And also suche werkis as
she thynketh be good & comendable that she hath
done in her lyf: yet they ben not al faultles yf they
shold be streightly Jugged pety & mercy let a spde.
Who can conside & call to mynde how many euill
werkis we do by proesse of licyll tyme. And what
good thynges we bi our negligence leue vndo. So
thely lyke as it is synne & trespaas to doo euill so
it is omysse & defaute to leue good thynges vndo
And so it is grette hurte & peryll to vs whan we no
ther doo well ne thynke well. but suffre our mynde
to be occupied aboute tryfles & thynges þ ben vari
ant & vnproufftable. Sothly it is very harde to
kepe our mynde surely from euill thoughtes. It is
also very harde to be moche occupied in worldely
thynges without synne. And therefore there can no
man Iuge & rebuke himself perfectly. For he is soo
moche occupied & troubled wyth so many though

tes: þ he in manere knowyth not hēself. so that he
knowyth not wel what he dooth or suffreth. Wher
fore he is smyte with soden feere & drede in his con
science at his passage out of this worlde: for though
he fynde noo thyng to his knowlege þ greuyth his
conscience: yet he dredith suche thynges as he kno
weth not ne hath in his remembraunce./

Of the dignyte & noblesse of mannys soule. Of
the wretchydnesse of the body. And how wretchyd
the soule is made by the body. / ca: iij^o

O Thou soule of man choyned with thyma
ge of god/made fayr & bewteuous wth his
sympliteude/spowled & wedded to hym by
fayth. endoured with his holy spiryte/redemyd wth
his precyous blood / deputed & put to be kept wyth
his blessed angels/pertener of his Joye & blysse/the
Inherytour of his goodnes/induyd wyth reason &
vndystondyng: What playstur hast thou to be so con
uersaunt wyth the vyle body: wherby thou suffrest
somoche greuaunce trybulacōn & peyne. / By þ bo
dy þ art punysshed for þ synes of ocher & thou art
brought to nought & repute as a thing in vayne & of
lpyll valour. / That carcass þ thou louest & chery
shest somoche & with whom þ arte so conuersaunt
is fowle & lothsom matere conyng in to flesch cou
ryd wyth freyll & vnslure bewey / and hastely shall

be stynkyng & rotten carion & meete to wormes.
for though man exalte and magnifye hymself ne
uer lomoche: yet he abydyth styll a fowle & vncleane
carcas. / Tertenly yf thou consyder well what fylth
auoydyth by thy mouth / thy nose & other partes of
thy body: thou sawest neuer a fowler dounghyll. /
Yf thou wyl nombre & counte al his wretchydnes
how greuously. it is oppressed wth þ heuy burthen
of synne / bounde & fettered with vices / mouyd & sty
red wth concupyscence / traueylled & troubled w
dyuers passyons & affeccōns / defowled wth Illu
cōs. euer prone & redy to euyl / & hasty to euery vy
ce: thou shall fynde it full of shame & confusion. /
Thorough the fleshe man is made lyke to vanyte.
for thrugh it he is infecte wth the vyce of concu
pyscence and vnlefull desyre. whereby he is kept as
thrall to bondage & made so croked þ he loueth va
nyte & werketh wychydnelle /

Of the myserie & wretchydnesse of man in hys
conceyving / his byrth / his lyfe / & his deth. Of the
noblesse of the soule. And of the soden myscheif of
wyched men / ca. v.

Take hede what þ was before thy nati
uptye. What þ arte fro thy begynnyng vnto
to thy endyng. And what þ shalt be af
ter this lyfe. / I may fyrst fylth & lothsom matere

Afterwarde a stynkyng sache full of dunge/ And
at the last meete to wormes to gnawe on in þe gro
unde: How sholde þe be proude: Sothly thou was
fyrst as nought. thenne thou made & brought for
the of vyle & filchy matere/ drapped in vnclene clo
thyng & garmentes in thy moders wombe/ where
thou was fedde & nourysshed wth a fowle lothsom
matere And thy cote was not very honest ne play
saunt: thus clad & nourished cam thou to vs And
yet thou haste not in mynde how vyle & wretchyd
thy begynnynge was. for bewty/ fauour of people
pouth/ & riches: make the þe thou knowest not what
man is. the whyche is not elles but fowle & styn
kyng matere/ a sache of dunge/ & fynally wormes
meete. Whereof thenne is man proude that is con
ceyued in synne & brought forth with peyne/ lyuyn
ge in moche labour & veracō/ & fynally must ne
des deye. / Thus is man cornyd in to vermy sten
che & abhomynacion. And euery man is cornyd in
to noo man. Wherefore thenne arte þe proude man:
considerynge þe thou was somtyme vyle & fowle se
de & blood coagulat in thy moders wombe. After
warde broughte forth Jeoparded & put to to wret
chydneste of this lyfe & to synne and fynally shall
become wormes & meete to wormes in thy graue. /
O thou duste & powder wherefore arte thou proude
þe arte conceyued in synne/ broughte fourth wth
wretchydnes/ lyuest in payne & trybulacō. & shalt

depe wyth anguysh and veracō: Wherto fedest þ
thy carcas soo delicously wyth precyous meetes/ &
aournest it wyth so gaye & precyous garmentes: þ
whyche within fewe dayes shall fede wormes in þ
sepulcre: and leuyst thy soule nakyd & bare of vertu
es & gode werkes þ is to be presented tofore almi
ghti god & his blessid angelles in heuen: ¶ Why set
yst thou soo lpyll pryce by thy soule: & cheyest
more thy body than it: Sothly it is giete abusyon þ
maystresse & lady to serue & to be kept in subieccō
& the handmen to rule & haue domynacō. for so
they all the worlde maye not be estempd & repuce
ryghetfully to the value & price of one soule. for our
loide wolde not gyue his lpf for all the worlde the
whiche he gaaf for manys soule. therefore the pris
ce of the soule is giete. What cōmutacō & change
thenne shall thou gyue for thy soule þ yeuyt it for
nought. Dyde not the sone of god resting in þ bo
som of his fad/ descende from his regall seete to de
lyuer her fro þ power of þ deuyl. the whiche whan
he sawe tyed & fettered wyth snares of synne & in
poynt to be loste & deuoured with fendes/ and dāp
ned to perpetuell deth: he had pety on her & wept
for her that coude not wepe for herselfe. / And not
only wept: but suffred hymself to be slayne to res
deme her wyth the raunson of his precyous blood.
¶ ¶ Thou mortall man behold: how precyouse an
oblacō was puen for the. Take hede man & vn

derstonde how noble thy soule is And how greuous
 us her woundes were for whoos helthe it behouyd
 Cryste þ was god & may to be soo greuously wo
 unded. yf they had not ben mortall woundes & of
 deeth euerlastyng: the sone of god shold: neuer ha
 ue suffred deeth to heele theim. Bewaar therfore þ
 thou vilipende not & sette at lytyll the hurte & pay
 ne of thy soule: of whom thou seest the highe mas
 geste of god haue so moche compassyon. / He moir
 ned & wept for the. wepe thou & wasch thy bed: eue
 ry nyght wth compunccon of herte & plente of teeres
 He shed his precious blood for the. shed thou this
 for hym by dayly punysshment of thy body. why
 the syth thou mayst not spende at ones by martyr
 dom: or deeth for loue of hym. at the leest wyle spen
 de it by more ease but by more longer martyrdom
 Take not hede ne regarde to þ vnlesfull concupys
 cence of thy fleshe: but to the ghostly desyre of thy
 soule. / How glorpyous shall the soule be whan it
 shall corne to his lorde yf it be not defoylled wth
 the fleshe but hath waschyd awaye all fylthe and
 is made pure and clene. / Perauenture thou wyle
 saye that this is an harde thyng. I can not dispy
 ce the worlde & hate myn owne body. / I pray the
 telle me where ben the louers of the worlde þ somet
 me dwellyd among vs: of whom there remainich
 not but powder & wormes. Take good hede what
 they be now / & what they were sctyme. They were

thou arte/ete/dranke/ & made mery/and spendyd
theyr dayes in playfure: & in a moment they ben
descended to the pytte of hell. And here theyr bodis
es be deputed to wormes/ & there theyr soules to ho
te fyre. vnto suche tyme as they allorpat & Joyned
togyd ayen in an vnhappy felyshyp: be put to euer
lastynge fyre. the whyche were felowes in synne &
wyckydnes. for lyke as they were knytte togyder
in one wyll & playfure in synne: so shall they be pu
nyshed wth lyke payne. / What hath prouffite thes
yn: vanyglory/shorte myrth/worldly power or do
mynacōn/fleschly playfure/fals & vnshure rycheſſe/
grete houghold & wyckyd concupſcence. / Where
is their myrth: where is theyr playe & sportes: whe
re is theyr boſte: where is theyr pryde: . / Beholde
what sorowe & wretchydneſſe: comyth of soo grete
myrth & gladneſſe. what payne folowyth so grete
playfure They ben fallen fro Joye & myrthe in to
great myſcheyf & huge tormentyngeſ. / And lyke
as it befell to theym soo it maye be falle to the. for
thou arte a man erthe made of erthe. Man cometh
of erthe. Of erthe thou arte. of erthe thou lyuyſt &
in to erthe thou ſhall be toined whan thy laſt daye
comyth. the whyche ſhall come haſtly & perauentu
re it ſhal come this daye. O ſyth we ben but fylth
& dunge & erthe ſ whyche ſhall toine to erthe. how
or wherof maye we be proude. /

Of the dethe and also of the paynes of wyckyd
men after deth. / ca. vi.

Certain it is þ thou shalt deye. but it is vn
certeyn whan/how/or where. for dethe ma
keth hym redy ayenst the in every place. &
yf thou be wyle þ wilt alway make the redy ayen
st hym whersoever þ be. Of all thynges þ beyn vn
certeyn there is none more vncertayn than is þ hou
re of deth And there is no thyng more certeyn than
deth is. for deth is sure & vndoubted: but the houre
of deth is preuy & vnknewen. / Yf þ lyne after the
flesch: thou shalt be punysshed in the flesch. Yf thou
desyre precyous clothynge vermyen shalbe strewed
vnd the for freschness of thyng araye & thy coueryng
shalbe wormes. he þ louth better worldly thynges
than god / gloteny better than abstinence / foloweth
the deuyll & shall goo with hym in to euerlastyng
payne. but yf he amende. What moornyng crowyst
þ: what sorowe & heynesse shalbe whan wyckyd
people shalbe departed fro the blessyd company of
sayntes / fro the syghte of god / & shalbe taken in to
the hondes of deuylls & goo wyth them in to euer
lastyng fyre / where they shall abyde euer wythout
ende & in sorowe & weyllynge. Sothly they banys
shed & outlawed ferre fro þ blessid countree of pa
radyce: shalbe tormented in perpetuall paynes of
hell. / They shall neuer se light / neuer haue socour

ne refresshyng. but by thousande thousandes peres
they shalbe cruciat & cruelly tormented in hell and
shal neuer be delyuerd fro thens. Where þe tormen
tour is neuer wey & he þe is tormented shal neuer
depe. The fyre wasteth & punyssheth there on su
che manere þe it euer receiuyth dāpned people. The
tormentynges beyn done on suche wyse: that they a
re euer renewed. for every man þe is dampned shal
suffre payne in hell accordyng to his synnes: And
those synnes þe beyn lyke: shalbe punysshed wth ly
ke payne. No thyng shalbe herde there but wepyng
fighyng/ sorowynge/ waylllyng/ moynynge & gna
shyng of teeth There shal nought be seyn but ver
myg/lochy & feidfull faces of tormentours/ & the
fowlest & moost vgly felyshppp of fendes. Cruell
wormes shal gnawe within the herte. there is exce
dyng sorowe/ abhomyable stench/ weylllyng/ con
fuspion/ wond & huge feere. & wretches shal brenne
in everlastyng fyre alwaye wythoute ende They
shalbe cruciate & tormented in body with fyre: & in
soule wth the worme of consyence. There shalbe
sorowe intollerable/ incōparable stench/ & horry
ble drede. deth bothe of body & soule wythout hope
of mercy & foryeuenes. But they shal soo depe that
they may euer lyue. & they shal so lyue þe they may
euer depe. Thus mannys soule is tormented ever
more in hell for his synnes: or ellis put in Paradys
for his merites & gode dedes. These we chese one of

thysle tweyne oſher to be tormented euermoꝝ wyth
wyched people: oꝝ euer to Joye & make mery wth ho
ly ſayntes. Sothly both good & euyl/lyf & dech ben
put before vs ꝑ we may extende & put forth our hō
des to whether we woll. And yf it be ſo ꝑ the dred
full tormentynges make vs not ferde: At the leest
waye lete the grette rewardes of Joye excyte & ſtyre
vs to goodnes./

¶ Of the rewardes of blessed ſoules. & of the Joyes
of heuyn/ ca^o vñ^o

The rewardes of bleſſid men ben to behold
god/ to lyue wyth god & to lyue of god/to
be wth god/to be in god/& to haue god that
is moost noble & ſouereyne goodnes. There is per
fyte felicyte/perfyte myrth & Joye/very lyberte/per
fyte charyte/perpetuall ſurete and ſure perpetuyte.
There is very & true gladnes/of cunnynge plente
uouſnes/all bewte & fayrnes/& all beatitude & bliſ
fulnes. There is conſynuall peas truche & charite/
euylastyng lyght vertue and honeſte/Ineſtymable
Joye & myrth. excedynge ſwetneſſe & lyf wythout
endeſetnall glōry/laude/quiete/reſt/love/ſwete con
corde & vñite. In this blyſſe ſhal he abyde euermo
re wyth our lord: in whoſe conſcience ſhal be foun
de no ſynne. He ſhall beholde hym at his owne lvs
better. He ſhal haue hym to his grette playſure and

swetnesse. and he shall be knytte to hym in loue to
hys grete myrth & gladnes. he shall lyue in eterni
te/lyue in truthe & Joye in gladnesse. And like as
he shall haue in abydyng pepetuite so he shall ha
ue cunnyng & knowlege w^out diffyculte or hard
nesse & in perpetuall reste euerlastyng felicitye. / So
chelp he shall be the cytezyen of þ^e holy cyte where
angels ben cytezyens / where almyghty god the fað
is the temple / and his sone the lyghte / and þ^e holy
ghost is the loue & charyte. O heuenly cyte / a sure
mansion / a countree conteynyng euery thyng play
saunt & delectable. Wherof the people lyue without
stryfe or grudgyng. / the dwellers lyue in quyetnes
& reste / where men suffre none indigence ne scars
nesse. O thou cyte of god : how glourious thynges
ben spoken of the. Alle þ^e euer dwelle in the dwelle
in perpetuell Joye & felicitye. All ben Joyfull of ou
re lorde whose countenaunce & chere is meke / who
se face is fayre & bewteuous / & speche very swete &
delycyouse. / he is pleasaunt to se / swete to haue &
kepe / and delycous to loue. he is ynough of hym
self fully to playse and content vs And also of h^e
selfe is a suffycient rewarde for oure merytes /
There is no thyng desired belyde hym. for what
some euer is desyred is founden in hym. It is gre
te lyhyng & playlure euer more to beholde hym
euer more to haue hym And euer more to delyte in
hym / and to be Joyned & knytte to hym euenmore

in perfite loue. The vnderstandyng is made clere in
hym. & the desyre is purged to knowe & loue tru
the. And is all the good & welch of man that is to
knowe & loue his maker. /

What grete foly thenne & madnesse causyth vs
to desyre the bytternesse of vyces. & to folowe peril
les of this worlde / to suffre the vnfortunes of this
vnstable lyfe / And to be subget of the wyckyd ty
rannye of the deuyl / & coueyte not rather to fle to
þe blessyd company of sayntes & felycyte of angels
to the solempnite & feest of heuenly gladnesse / and
to the Joye & swetnes of contēplatyf lyf: þe we may
entree in to the kyngdom of our lord: & se thabun
dant ryches of his goodnes. / There we shall reste
in ease. & we shall se how swete our lord is & how
plenteuous the multytude of his swetnesse is. We
shall se the bewte of eternall glory / the bryghtnes
of sayntes / the honoure & worshippe of the regall
magesty / we shall knowe the power of the fader / þe
wysdom of the sone / & the moost benygne goodnes
of the holy ghoſt. And soo we shall haue knowlege
of the holy trynyte. We se now bodyly thynges by
the body Also we knowe the simplicitude of bodyly
thynges by our soule: but thenne we shall se þe soch
fast truthe wryth clere syght of our soule. O blessyd
& happy syght to se almyghty god verely in hym /
self / to see hym in vs / & to se vs in hym in blyssfull
Joye & Joyfull blisse. / We shall haue all þeuer we

shal desire soo that we shal not lyst to desire any
more. We shal be blessyd with swetnesse & loue of
him & delicousnes of beholdyng hym. The noble
nes of þ hyghe felicyte shalbe whan the clere god-
hede shalbe knowen in his pure beyng. And thes
shalbe comprehended & knowen clerly the blessyd
trynnyte þ is incōprehensible. The preuytees of the
godhede shalbe shewed openly. very god shalbe se-
en & loued. And þ sight & loue fulfylling all þ her-
te of man: shalbe the hoole perfeccō of þ felicyte &
blyste. One tonge shalbe comyn to all. myrth w-
out werynesse/one desire & euerlastyng loue. Tru-
the shalbe shewed clerly/Charite shall replenyshe
& both þ body & the soule shalbe fully sate/man-
hede glorifyed shall shyne as the sone. There shall
be restful helthe & concorde of body & soule. Angels
& men shall Joye togyder in one Joye/speke togyd-
er in one speche. And be fested al in one feest. The loue
shall not faylle ne be made lesse. There shalbe no
sorowe ne payn for differyng of thynges desyred
but all good thynges ben present/for þ blessyd pre-
sence of þ mageste of almighty god is all thynges
to theim all & contentyth theim fully in all þ they
desire. His power þ is almyzty/wysdom/pras/riz-
tyngnes/& vnderstanding:shalbe comyn to all. So
that perpetuall peas shalbe no dyuersite of tonges
or langage:but a peaslyble & a greable concorde of
maners & desyres./ In the flood of þ playlure the

appety'e hepyd & sacyate wyth plenteuousnes shal
dely'e nomore. there shalbe somoche felicitye & blyss
for there shalbe the hepe or mough of felycite and
blyss excedynge Joye & myrthe and plenteuouse
gladnesse./

¶ Who is able to haue þ Joyes of heuen./ viij?

But who is he that is apte & conuenient to
thise Joyes: Sothly he þ is a true penitent
A gode obedient/a louely felowe/ & a fayth
tull seruaunt./ A true & perfyte penitent is euer in
sorowe & labour. He sorowyth for his synnes þ ben
present & also þ ben paste. And labouryth dylgent
ly þ he maye beware & shone synnes to come. for
very true & perfyte penaunce is to sorowe for synnes
wythout lessynge. He sorowyth for his synnes þ he
hath doon: that he doo ne cōmple noo more suche
synnes as he oughte to sorowe and bewaplle fore.
for he is not very penytent ne sorowfull whyche
dooth & cōplyth continually suche offences as he
ought to be penytent & sorowfull fore. Therefore yf
thou wylt be very and perfytylly penytent cease of
synne and be in wyll and purpoos noo more for to
synne./

¶ A good obeyent submyttyth his wyll and his
refusynge for lyfse or for looth and geuyth hym
hooly to oure lord god that he maye save hym

herte is redy good lord myn herte is redy. It is redy
dy to do what so euer thou comaundist it. It is redy
wth a bekenyng to obeye redily at thy bydding
And so it is redy good lord to serue the/ to mynys-
tre & helpe my neyghbours/ to kepe well myself &
to reste in contemplacyō of heuenly thynges/

A good & an amiable or a louely felowe is dily-
gent & scruplable to al & noyous or greuous to no
ne. He is dilygent & scruplable. for he is deuoute to
god/benygne & gentill to his neyghbour And sobre
to the worlde. He is the seruaunt of our lord god /
felowe of his neyghbour & lord of the worlde. He
hath heuenly thynges that ben aboue hym to Joye
in. thynges þ ben equall to hym to felyshyp & com-
pany wth. And thynges vnderneath hym to serue
hym./ He is noyous or greuous to none. but he dres-
syth & ordeynyth lowe thynges to the prouffyte of
mydwardz thynges & to the honour & worship of
thynges aboue Subdued & folowing heuenly thin-
ges. subduynge & rulyng erthly thynges:./

A faythful seruaunt is bely in contemplacyō of
god & keepyng of hymself. Therefore put all thy dy-
lygence to kepe thyself well. Thenne knowinge þ
thyn owne dilygence maye neuer be suffycient to
kepe the wthout the helpe of god: calle for the hel-
pe of our lord/ Thenne aske wth deuowte pray-
er the defence & keepinge of holy angelles to behol-
de in the the good/ the playsaunt & perfyte wyl of

thy maker. Purchase also with deuoute prayer the
helpe of all þ regne wpth Cryst. / Renne by thein
eche one syngulerly. Make thy supplicacō to the
ym euery one singulerly. & crye to theym all & say.
Haue mercy on me. Haue mercy on me / specpally
pe þ ben my frendes haue ruche & pyte on me. Re-
ceyue a banysshed creature. neuertheles I wolde fa-
yo be your seruaunt. Receyue your broð & seruaun-
te þ fleeth to you for locour your broder & kynnel-
man in the blood of our mercyful redemer. Behol-
de a begger stondyth at þ dooz cryenge & knockyng
Open ye & lede hym to þ kyng. that I prostrate &
cowchinge lowe at his fete maye shewe to hym all
my wretchydnes & necessitees þ I suffre. / At the
laste shewe thy heite with all the progenye & kyn-
redz therof to thy prelate / and lete noo synne abide
in the þ is not put awaye by pure & clene confessi-
on. / Also put Jhesu Cryste vpon thyn heite as a les-
ale & the locke & keper of thy lyfe. Whom Cryste
kepyth the dooz of the heite & is the porter therof þ
all the housmeyne of þ heite goo in & forth by him
consequently there shalbe thousandes vpon thou-
sandcs of angels watchynge & keepynge at the ga-
tes of thyn outwarde wyttes. And there is noo al-
sent & stranger soo bolde to breke those terryble &
ferdfull hostes for reuerence of the keper & vther &
for dsfence & keepynge of angels. /

TA passyuge good lesson for to encrease to vertue
and goodnes. And of charytable loue of the neygh
bour. / ca? ix?

SE that þ-be a curyous & a dilygent seker
of thyn helth & dispolicō. Diculle & exa
mpyn well thy lyfe euery daye. Take good
hede how moche thou proufftyest & how moche þ
lackyst and how ferre thou arte fro pure perfeccō.
How thou arte in maners & condycōns. How in de
des in thy desyres. and how lyke þ arte to god / or
how vnlike. How nygh or how ferre þ art fro him
not in longe dystaunce of places: but in maners &
dyspolicō. Study besply to knowe thyself. for yf
þ knowe thyself well: thou arte better & more com
mendable / than yf thyself vnkowen þ knewe the
course of the sterres / the vertues of herbes / the com
plycons of men / the nature of bestes / & had know
lege of all thynges in heuyn / in erthe / and in hell. /
And therfore rendre the to thyselfe and yf þ be not
alwaye: at the leest wyle somtyme amonge. Rule
& gouerne wysely thyn affeccōns & desires. Dresse
well thy dedes And correct thyn excesse & mysdedes
lete noo thyng abyde wthyn the vncarned & vn
taught. Put all thy transgressions & mysdedes bes
fore thyn eyen. and ordeyne thyselfe before thyselfe
as thou were a nother. And soo waylle and sorowe
thyselfe. Wepe for thy wickydnesse and synne whe

re in thou hast offended almyghty god. and shewe
to hym thy wretchydnesse. Shewe to hym also the
malyce of thyn aduersaries & enmyes. And whan
thou offrest and presentst thyself tofore hym in te
res I praye þ remembre me. for sochly syth I had
knowlege of the in Cryste I loue the and desyre &
beere wyth me the mention and remembraunce of
the thither where vnleyfull thoughtes deserue tor
mentynge. and holy and honeste thoughtes deser
ue rewarde and mede. Whan I praye I stonde as a
preest at þ awter of god and there haue mynde on
the. Sochly thou guppest me yf thou loue me & ma
ke me partnener of thy prayers & deuoute orisons
I praye the lete me be present wyth the in remem
braunce there as that thou biddest deuoute prayers
before our lord for the and thy famlyar and ho
mely frendes. ¶ Merueyll not though I sayd lete
me be presente. for yf þ loue me by caule I am the
ymage of god I am as present to þ as thyn owne
persone for the same thyng that thou arte I am.
Sochly euery resonable soule is the ymage of god
Therfore he that seketh the ymage of god in hym
self: seketh as well his neyghbour as his owne sel
fe. And he that fyndeth it in sechynge in hymselfe
percepuyth and knowyth it in euery man. /

¶ Sochly the syght and perceuraunce of the sou
le is the vnderstondynge and knowlege. Therfo
re yf that thou se thyn owne persone thenne thou

seek me that am the same thyng: that thou arte.
And yf thou loue god þ' louest me þ' am the yma-
ge of god And I in louyng god loue the. And soo
while we seke one thyng/ & goo towardz one thyng
ge:lete vs alway be present togyd in ourself. þ' is to
saye in god in whom we loue togyder/

How we sholde praye/loue & worshipp god and
thynke on hym:/ ca^o r^o

Whan thou entrest in to the chirche to praye
& to worshyp god: leue wythout the heepe
of flowynge thoughti. and forgete utterly
ture & charge of al ourwarde thynges þ' thou may
take hede to god onl'y. for it maye not be þ' a man
speke ony tyme wyth god: þ' talkyth or chatchyth
loftly with all the worldz./ Therefore geue attenda-
unce & take hede to hym that geuyth attendance &
takyth hede to the./ Here whan he spekyth to the:
þ' he maye graciously here the whan thou spekest
to hym. Thus it shalbe yf þ' applye thyself besely
to þ' loouyng of our lord with due reuerence & dy-
lygence. Yf thou attende & take hede dyligently to
euery worde of holy scripture./ I say not þ' I do thi
se thynges myself: but I wolde fayne do them. And
I am sozry þ' I haue not done theim in tymes past.
And it greuyth me þ' I doo theim not now. But þ'
to whom is graunted more grace: be þ' meke eies

of oure lord to the wyth deuowte prayers. / Praye
to hym lowely & deuowtly wyth teeres & syghyn-
ges for remyssion & foryeuenes of thi synnes. And
looue & glorifye hym in all his werkes wyth spiry-
tuall & ghostly longes. for there is noo ptesente or
gyfte more lykynge & playlaunt to the hyghe cyte-
zens of heuen. Also there is noo yeste more accepta-
ble & Joyfull to the high byng of heuen as himsel-
fe beyrth witnesse sayenge. The sacrifice of laude
and praylyng shall honour and worshyppe me. O
how happy sholdest thou be yf thou might ones se
wyth thy ghostly eyes the playlaunt order of þ he-
uenly company how prynces Joyned with the ho-
ly felyshyppe of blessyd vyrgyns come to the pray-
lyng & worshyppe of almyghty god wth moost
swete melodye. / Thou sholdest se wythout doubte
wyth how moche dyligence / and with how moche
myrthe they abyde among vs whan we looue god
Assiste & helpe vs whan we praye ben nygh to vs
in our meditacions. watche & kepe vs whan we rest
Deffende & helpe vs in our prouylions & good la-
bours. / Sochly the heuenly Potestates louen theyr
broderly & neighbours. They Joye belily togyd for
theym that receyue the heyrage of helth: & comfor-
te theym / teche theym & deffende theym. And they
prouyde to euerychone in all thynges. Sochly they
desire our comynge to them. for they loke after to
haue the hurte & losse of the countree restored of vs

And they seche dilygently & ben very glad to here
good of vs. They renne belily bytwene god & vs.
faythfully & truly beeryng our contricion & sorowe
to hym They disdeyne not to be oure felowes for
they ben now made mynisters to vs. We make the
ym Joyfull & glad whan we ben conuerted to pe
naunce. Therfore lete vs haste vs to fulfyll theim
with Joye of vs. Woo to the wholomeuer þ arte: þ
desirest to come apen thy stinkyng synnes & fylch
lypynge. Wenest þ to haue theyr frendshyp at the
dredfull Jugement fro whom þ wolt recue somo
che and so verely trusted Joye. They made moche
Joye whan we came to religyon as of them whom
they sawe drawen & reuokyd fro the gate of helles:
How shall it be now yf they se theim departe oute
of the gate of paradys & goo bakwarde þ haue the
one fote in heuen. for though our bodies ben bynes
the: yet lete vs haue our hertes aboute. Therfore les
te vs renne not wyth bodily steppes but wyth hert
ly affeccions & desyres. for not only angels but also
the maker of angels abidyth vs. Almyghty god þ
fader abydyth vs as his chyldren & heyres to gyue
vs possessyon of all his godes. The sone of god aby
deth vs as his breder & Inheiytours togyder: þ
he maye offre vp to almyghty god his fader þ fru
te of his Natiuyte & the pryce of his precyous blode
The holy ghost abidyth vs. Sochly he is charyte
wherig we ben predestinat & ordered to perpetuall

blisse fro the begynnynge. And noo doubte but he
wyl that his predestinacō & ordenaunce be fulfyl
led. / Thenne lyth all the hoole courte of heuen abi
dich & despyeth vs: lete vs desire it with as feruent
desyre as we maye. for who someuer despyeth not
gretly to se it: shall come thereto wyth grete confusi
on & shamfastnes. Therfore who someuer is con
uersaunt owelllyth & abydyth in it wyth hely pray
er & hely medytacō & thought: shal go from hens
in suretye. And shalbe receyvyd in it wth grete glad
nes. Therfore whersomeuer thou be: pray wythin
thyself yf thou be ferre from any Dracory trouble
the not to seke a place. for yf thyself art a place con
uenient. Yf thou be in thy beys or in any other pla
ce pray & there is a temple. Sothly the mynde ow
yth oft tymes to be lyfte vp to god wyth hely pray
er & bodyly obeyssaunce. for lyke as there is no mo
ment of tyme wheryn man occupieth not & nederth
the goodnes & mercy of our lord: soo there o wyth
to be no moment wheryn he hath not hym present
in his mynde. / But perauenture yf wol say. I pray
dayly but I se no fruyte of my prayer. but euy as
I goo to it soo I goo from it. for there is none yf an
sueryth me / none yf spekyth to me / none yf gyueth
me ought. but me semeth yf I haue laboured in va
yn. / This is the folysh spekyng of man takyng
no hede what very lothfastnes promysyth for pray
er / sayeng on this wise. Sothly I saye to you what

someuer ye desire by prayer / byleue ye stedfastly þ
ye shal haue it / & it shall be done to you. Therefore
sette not at lyeþll thy prayer for he þ þ prayest to set
tyth it not at lyeþll. but he cōmaūdyth it to be wre
ten in the boke of lye before it go forth of thy mou
the. And we ought to trust wythout doubte one of
n. thynges. for he shal gyue vs þ we desyre or elles
þ he knowyth more ptytable to vs. Thyñke ther
fore of god the beste þ thou mayst & of thyself the
worste & yet þ sholde hope wors of thyself than þ
mayst thēke. All þ tyme that þ thyñke not on god
counte it as lost fro the. / Other thynges belonge to
other than vs: but tyme is ours only. therefore wat
che well & whersomeuer þ be/be thyñ owne / & spen
de tyme wel and thou shal be there in suretie. Gi
ue not thyself to worldly thynges: but vse theim to
the prouffyte of thy soule. What place someuer þ
be in dresse well thy thoughtes / & reuolue some hol
some thynges in thy soule. for sothly euery place is
apt & conuenient to good thoughtes & meditacōns
Therefore gadre togyder thy soule wyth an hole fe
licyte & Joye. and abyde at lyberte in thyñ Inwar
de habytacōn & walkynge in the largenes of thyñ
heite make redy therin to Cryste a restyng place &
a large chambie. for the mynde of a wyle man is
alway to god. We sholde alwaye haue hym before
our eyes by whom we haue our beyng / our lyfe &
vnderstondynge. For lyke as we in oure beyng

haue hym as auctour & maker: soo yf we shall pro
uuffte in wysdom we muste haue hym a doctour &
a techer. And yf we shalbe blessid we must haue hē
the peuer of euerlastyng blyss. And in þ̄ we know
þ̄ the ymage of hym (þ̄ is to saye of þ̄ hyghe & glo
ryous tynpte) is in vs. for lyke as he is: & is bothe
wyle & good: soo we on our manere haue a beyng
& knowe þ̄ we haue a beyng / & are glady that we
haue þ̄ knowlege. / Therefore vse thyself as þ̄ tem
ple of god: for that þ̄ is in þ̄ like to god. sothly cheif
honour & worshyp to god: is to worshyp & folowe
hym. Yf thou be meke þ̄ folowyst hym. for sothly
the mynde of a meke man is an holy temple to ou
re lorde / & his hert is a cheyf awter to hym. Thou
worshypist him yf þ̄ be mercyfull lyke as he is mer
cyfull to all. Sothly it is an acceptable hoste & ob
lacō to god to do well to all men for loue of Cry
ste. Do all thynges euy as the chyld of god: that
thou maye be acceptable to him þ̄ hath vouchesa
uf to call the his childe. In all thynges that þ̄ dost
knowe well & haue in mynde þ̄ almyghty god is
presente. Therefore beware þ̄ nother thy syghte ne
thy thought abyde or tary in vnlesfull delectacō or
pleysure. And be wel ware that þ̄ nother say ne do
thynges þ̄ is vnlesfull for no manere of playssure or
lykynge. lest þ̄ offende god in ony dede or in ony
toke thereto. the whyche is present in euery place &
beholdith what someuer þ̄ doost. Sothly þ̄ hast ne

de to be kept well for thou arte alwaye before the
eyen of a Juge that seeth all thynges. Thou arte
alwaye wyth hym in suretie yf thou rule thyself so
þ he dochelauf to be with the. Yf he be not w^t the
by grace: he is nygh to the by vengauce. but woo
to the yf it be soo wyth the. ye but woo to the yf he
be not so wyth the. for almyghy god is wroth w^t
hym þ he chastysyth not whan he synneth. for hē
that he amedyth not by correc^ō: he suffreth to pe
rysh in euerlastyngc dampnacōn./

C Of mannys herte And of prouffite in redynge
holy thynges. / ca. xi.

O Ertayn it is þ dethe thretyth the in euerp
place. the deuyl layeth wathe to take thi
soule whan it is departed frothe body. but
for all þ be thou not ferde. for almyghy god yf þ
be his seruaunt: shall delyuer the bothe fro dethe &
fro the deuyl. God is a true & a faythfull felowe
he forsakyth not theim þ truste in hym but yf he
be forsaken before. Sothly he is left and forsaken
whan the herte rennyth w^t a waueryng & vnsta-
ble mynde bi shrewed & unprouffitable thoughtes
Therefore we ought to kepe it wel/to holde it & ru-
le it well wyth grete belynesse and dyligence. that
almyghy god may reste therin. for amonge all cre-
atures vnder heuen that ben occupied w^t worldy
vanytees: there is noo thyng founde more hyghe

and noble/and more lyke to god thanue is the her-
te of man. Wherfore our lorde seketh or desyeth
none other thinge of the but a clene herte. Therefo-
re make it pure & clene by pure and clene confessi-
on and hely prayer that thou mayst se god wyth a
clene hert/by contynuall beholdynge of hym. so þ
thou be subget/circumspect/and atendaunt to hym
in euery place Dresse well thy maners and condy-
cions that thou maye be quyet and restfull in thy
selfe. Loue all men/And behaue the ampyble & go-
dely to all men:that thou may be peasyble and res-
tfull and the chylde of god. Thus thou shalt be a
good & a holy meke and a true monke. And whan
þ arte suche one I pray þ remembre me. Woo is me
for I saye thise thynges & I do them not. & yf I do
them somtyme: I perceiue not & abide in them. I
haue thise in mynde:& kepe them not in my lyf. I
haue them in wordes & sermons/but not in maners
I chewe þ lawe of god alday in my hert & mouth
but I do contrary thereto. I rede in it both of religi-
on & prayer:& I loue more reding than prayer. Ne-
theles þ scripture of god techyth me no thyng but
to kepe relygion/to loue vnyte. & to haue charyte.
but I wretche:renne rather to redyng than to pray-
er. I haue more playzure to rede than to here mas-
les. / Some tyme some man sayeth for me desyr-
yng to speke wih me for his necessitees-& I take
a boke that he or he wolde haue & rede thereon.and

in redyng thei leste the fruyte of charyte / the at-
fession of pety / the teeres of compunccon / þe prouff-
te of masses / & the contemplaccon of heuenly thyn-
ges . Neueitheles there is noo thyng in this lyfe þe
lauouryth swetter / noo thyng is more gredily ca-
ken / noo thyng separatyth the mynde soo fro the
worlde / noo thyng strengthyth the soule so aenst
temptacons / noo thyng excityth & helpyth a man
soo to every good werke & good labour as redyng
and prayer /

Of waueryng and unstablyneste of the mynde
and thoughtes. / ca. xij.

God lord haue mercy of me. for I synne
there most where I sholde make amendes
for my synnes. / Oft tymes whan I praye
in the chyrche: I take not hede what I saye. Soth-
ly I praye wyth my mouth: but whyle my mynde
is waueryng wythout I lese the frute of my pray-
er. My body is wythyn: but my herte is wythout.
And therfore I lese þe I saye. for it proufftyeth ly-
cill to synge only with voyce: without thentencion
of herte. And therfore it is grete petuelite and fro-
wardnes / þe & moche folp and greefly to be lothed:
whan we presume to speke with the lord of magel-
te in prayer: And lyke as we had noo wytte or vnder-
standyng we tome alwaye our eeres & tome oure

herte and mynde to vncouenable fables & tryfles.
For it is outrageous folp & greuoufly to be punyſ-
hed: whan moſt vyle & fylthy duſte diſceyntyth to
here the maker of heuen & erthe ſpekyng to hym.
Sothly there can noo tonge expreſſe the ſuffraunce
& gentylnes of our maker & mercyfull lorde: þ̄ day
ly beholdyþ vs wretches tomyng away our eeres
clauſyng our harde hertes: & yet for all þ̄ he cryeth
to vs ſapenge. O ye ſynners come ayen & remem-
bre yourſelf. take hede & ſe for I am god. / God ſpe-
kyth to me in plalmody & I to him: and yet whan
I ſaye the psalme I take none hede of whom the
psalme is. Therefore I doo grete Iniury & wronge
to god: whan I pray hym to here my prayer: þ̄ whi-
che I myſelf þ̄ bidz it here not: I praye hym to ta-
ke hede to me: & ſothly I myſelf take nother hede
to myſelfe ne to hym. But I doo that þ̄ is moche
woſe: for I lay tofore his lyght abhomyable ſten-
che & fylth: whyle I reuolue in my herte foule thin-
ges & vnproufftable. / There is no thyng in me
more vnſtable & more fleeng than is myn herte: þ̄
whyche alofte as it leupth me & renneeth fro me by
euyl thoughte: ſo ofte it offendyþ god. / Myn hert
is a bayne herte ay vnſtable & vnſerchable whan
it is layed by his owne arbitrement & lackith þ̄ hel-
pe of god. It maye not be ſtedfaſt in itſelfe: but of
all mouable thynges is moost mouable / of all vio-
lable thynges moost violable. It is diſtracte & with

drawen by Infynyte thynges. And rennyth hicher
& thither by Innumerable wayes. And whan it se
kyth rest amonge dyuers thynges it syndeth none
but bydyth still lyke a wretche in labour voyde of
reste. It concordyth not wyth itself: but discordith
from itself. It shippeth from itself. it alteryth and
chaungech the wyl. It chaungyth counseyll. It edi
fieth & buildith newe thynges: distroyeth olde thin
ges/ & buyldeth ayen þ it hath distroyed. And yet it
chaungith ayen & eft soone/ & ordryth afterwarde
the same thynges oft tymes on other faccōns. For
it wyl & wyl not. & so it carieth neuer in one sta
te./but lyke as a mylle renneth abowte swyftly &
forsakyth noo thyng but gryndyth what someuer
is put therein. And yf there be nought put therein it
consumyth & wasteth itself. So is myn hert alway
meuyng & neuer restith. but wheder I slepe or wa
ke it is alwaye dremynge & thynkyng what som
euer comyth thereto. And lyke as grauell or sonde if
it be put in to a mylne hurtyth & wasteth it/ & pit
che makyth it fowle. & chaffe occuppeth in vayne:
so bytter thoughtes trouble my herte make it fou
le & vncleane/chaunge it inquyete it & make it we
ry./ Thus myn herte whiles it bydyth not Joye to
come/ & seketh not the helpe of our lord: it is dra
wen feire fro the loue of heuenly thynges & is occu
pyed with the loue of erthly thynges. Whan it slip
peth fro them & is wrapped in this: vanyte recey

upth it/curiolite ledich it/couetyse tyllpth it/plep-
re discepueth it/fleschly luste defoylich it/enuepe ver-
pth it/wrath troublpth it/heupnes tormentpth it/&
thus by unhapppy falles it is drowned in all vyces.
for it hath leest on god. þ̄ whiche might haue suffi-
led it. It wandreth in many thynges & sekpth he-
re & there where it may rest:but it findeth no thin-
ge þ̄ may suffice it tyll it com aye to hē. It is con-
duyted fro thought to thought & changed by dy-
uers desires: þ̄ at the leest way it maye be fulfyllled
w^t the varpacōn & chaunge of thynges by whose
qualyte it maye not be suffyled. Thus vnstable is
the wretchidnes of mannes herte whan þ̄ grace of
god is w^t drawen. And whan it corneth aye to it
self & discusspth all þ̄ it hath thought it fēdpth no-
ught. for it was no werke but thought þ̄ makpth
many thynges of nought/

The cause & also þ̄ remedy of wauerynge of þ̄
mynde. and of confession/ ca°. xij°

In this wyle sochly discepueth the ymagi-
nacōn caused by disceytes of deuylls: Als
myghty god byddeth me peue hē myn her-
te. & by cause I am not obedient to hē whan he cō-
maūdpth: I am rebell to myself & therfore I maye
not subdue me to myself: till I be subget to hē & ser-
ue myself aye nst my wyll/the whyche wyll not ser-
ue him w^t my wyll. My herte maketh more in one

moment than alle menⁿ in the worlde maye make
perfyte in one yere. I am not vnyed & onyd wyth
god: & therfore I am deuided in myself. I may not
be vnyed & made one wyth hym but by charyte. ne
subdued to hym but by humylyte. ne I can not be
very meke but by truthe: Thenne it is expedient
þ I dysculle & examyn myself in truthe: þ I maye
knowe how vyle/ how freyll & how slpyper & vn-
stable I am. And whan I knowe all my wretchyd-
nes: it is necessary þ I cleue to hym that hath ma-
de me/ wythout whom I am noughte & wythoute
whom I maye doo noughte. And by cause I went
fro god by synnyng: I maye not torne aye to hē
but bi true confession. Therfore it behouish to con-
fesse þ that is to be confessed. for I neuer confessed
my synnes by the same manere & the same entent
þ I synned. Ne I remembred, not all what for old-
nes & what for multytude of theym. And those þ I
confessed I confessed not clene for foulnes of hem
Also I haue diuyded my confessyon þ I myghte
shewe dyuers synnes to dyuers preestis. And soo I
lacked forgouenes þ I hoped to haue comyn to by
partyes: for it is a curlyd feynynge to dyuide syn-
nes & pare theym aboue & pulle them not vp by þ
rotes. Sothly confessyon is not prouffyttable but if
it be in truthe of mouche & clenness of hert And þ
there maye be thre to beere vs wytnesse in heuyn. þ
fad the sone & the holy ghost: lete vs make preestes

wytnes of our hertes and mouthes that every wo-
de maye stonde in the mouche of .ij. oz. .ij. wytnes.
Yf þe say it is ynough to me to confesse my synnes
to god only for the preest may not absolue me fro
my synnes To this not I but saynt Jamys answ-
ereth sayeng. Confesse your synnes one to a nother
for it is accordyng þe we whiche by synne haue be-
clouded & frowarde to god: meke ourself by confessy-
on to his preestis & mynysters. And may þe made
after thymage of god neded noo mediatour & mee-
ne to kepe hym in grace: now he maye not recouer
it whan it is losse but by a man as mediatour &
meene. Therfore every synner sorowe & sighe & ta-
ke feere & drede for his synnes. Lete hym labour be-
sily & seke helpers incessours & meenes to pray for
hym. Lete hym fall downe lowe & mekely to may
þe wolde not stonde mekely nygh to his maker. for
that is most helthfull that he be penitent & sorp in
his herte. & confesse his synnes or trespas wth his
mouche. þe god the whyche before is nyghe hym by
grace to pricke his herte to penaunce: then le nygh
by mercy þe he may peue the confessyd man forpeue-
nes of his synne. And yf it be so þe perauenture the
synner be penitent / & in the artycle of nede maye
not haue confession: we ought to byleue saythfully
þe the hyghe preest fulfyllith in hym þe mortall
myght not. And in this caas it is doon & fulfyllyd
wythout doubte anenst god that þe the man truely

wolde haue fulfilled but he myghte not. for con-
tempte or dispisynge letted not his confession: but
necessitee././

Accusing by confession of diuers synes./ xiiij^o

In þis chapitre where I ought to haue amen-
ded my synnes I haue added & put synnes
to synnes. Whan I accused or complayned
of for them haue other excused them by some mee-
ne/or elles I haue all togyd denyed them/or elles
I haue defended them & ansuerde vnpackently &
wythout reason and þis is worste of alle. Syth there
is noo synne wherwyth I am not somewhat fylde
or myght be fylde: it is ryght þat all occasion reme-
ued & put away I promyse mekely tamende how
someruer & of whom someruer I be accused or com-
playned of. þat I maye therby be delyuerd fro synne
doon & to come. Take hede here in alwel to the
order as to þis nombre. for we goo comynly fro lesse
euill to the more. I feynge þis multitude of my
owne synnes: haue drad to reprove transgressions
& trespasses of other/ And therfore I haue ben an
auctour of dech for I haue not expelled & thruste ou-
te denyng þat I by due callinge on myghte haue put
out. I haue had indignacyon ayenst them þat repro-
uyd me of vices. & I haue hated those þat I ought to
haue loued. Those thinges þat noyed me or displey-

sed I haue desyred theyr dystruccō. & yet I knewe
that they were good in their nature & kynde & ma
de of a good maker. but they were noysom to me
by cause I was euill & vsyd theym euill. for there
is noo thyng contrary to me but I my selfe. It is
my what someuer maye noye me & I am a bur
then to my self. Also I haue desired þ god sholde
not knowe my synnes/or þ he wold not/or that he
myght not punyssh theym: & soo I wolde god to
haue ben vnwyle/vnryghtwys & impotent. þ whi
che yf he were he sholde not be god. There is noo
pryde aboue my pryde. Therefore the wordes of my
trespasses ben ferre fro my helth. Sothly my pryde
is suspecte to god/and it may not be þ I wyth it be
torned apen to grace for their lodgynge is dyuers
And they maye not dwelle bothe togyd in one sou
le: the whiche wolde not dwelle to gyder in heuen.
Sothly pride began in heuen. but it as vnmyndful
of the wape þ it fell by myght not torne thyder af
terwarde. Whan the ayre was troubled wth reys
ne/or grette colde/or grette heete: I grutchyd wythyd
ly apenst god. for soch all thynges þ we receyue to
the vse of lyf: we torne to the vse of synne. And the
refoe ryght is þ we þ whiche synne in all thynges
be smyten & punysshed in all thynges. I haue of
ten tymes at dyuine seruyce broken my voyce þ I
myght synge the swetter. Ofte tymes I had more
playsure in mesurynge of the voyce than in com :

puccōn of þ hert. Sothly almyghety god fro whom
none vnlefull dede is hydy: desyryth noo clerenesse
of boys but clenness of herte. for whan the synger
is abowte to playe the people wth his boys: he pro
uokyth our lord to wrath wth his shrewde maners
I haue oft tyme by grete importunyte & subtylte
or wplenes of my mynde gotte lycence of my prela
tes to speke or to do some othez thynge lyke a wret
che takynge none hede þ he disceyuyth & begplyth
hēselfe/ þ other openly or pryuely is aboutwarde þ
his gostly fader maye Inioyne hym that þ he desy
reth. I haue oft tymes desired to grete any cōle or
a knyfe or some suche thynge of lityll valour: & ha
ue not confellyd it for I hoped not it had be synne
bi cause of the lityll valour. But sothly it is lityll
dyfference whether a vyle or a precyouse thynge be
desyred: whan thaffeccōn or desyre is ylyke corrupt
for the knyfe is not vyce but the vnlefull appetyte
of þ knyfe. Ne golde is not vyce: but the vnful de
syre of gold. I haue not traueyled in labour some
che as I myghte or sholde haue done. I haue ben
loo ydyll in scylence that in þ ydylness I thoughte
noo prouffyte of my neyghbour. I loughed not the
contemplacōn of god. Sothly he prouffiteth lityll
to hēself: that prouffyteth not other whan he may
I haue bolsted me of ryghtwysnes. wenynge there
hadde ben a ryght grete vertue where was a grete
falle of synne. Also I made vyces of vertues: for

rightwysnes whan he excedyth & passyth his due-
ty & manere or mesure engendryth the vyce of cru-
elte. And ouer moche pety & pacyence bryngyth for
the brekynge of discyplyne & wantonnes. And soo
oft tymes þ is vyce the whiche some men wene is
vertue. as a remysse vnguyknesse some men wene
be mekenes. And the vyce of slouth : falsly feynyth
to be the vertue of quyetenesse & reste. I feyned me
to be þ that I was not. I sayd I wolde þ. I wolde
not. I sayd one thyng with my mouthe: & I thos-
ught a nother wyth my herte. And so I hydde my
wulffyssh conscyence vnder a sheppyssh skynne. For a
wulffyssh conscyence is as slacke & slowe conuersa-
cō/ beestly cogitacō/ feyned confession/ short & sel-
dom compuncō/ obedience without deuocō/ pray-
er wythout intencō/ redynge wythout edifyng &
prouffite/ A seruaunt wythout cyrcumspeccō & ta-
kyng hede./ O how harde ben thyle to me þ I spe-
ke: for in spekyng of them I stryke myn owne sel-
fe. Neuertheles by cause I denye not myself to be a
synner but knowe my synne: perauenture anenstis
god þ meke Iuge this knowlege of synne shal pur-
chaas me foryeuenesse. I shall tell therfore I shal
tell my wretchydnes yf perauenture his grete pety-
meue hym. I shal tell my synne. for the confession
of synne is the begynnynge of helthe. I haue a gre-
te crowne & rounde clothynge. I kepe the rule of
fastynge. I kepe the hour of seruyce: but myn hert

is ferre fro my god. I beholdyng the outward things: deme þ alle thynges be lauf & well in me not felynge the inward worme þ gnawyth wythyn. Straungers haue eten & wasted my strengthe: & I haue not knowen. And therfore I walkyng all to gyd in thole thynges þ ben outward & vnknowyng myn inward thynges: am effused & spyle as water & am broughte to nought forgetyng thynges past/ negligent of thynges present/ not preydyng thynges to come. I am vnkynde to benefices & good dedes. prone & redy to euill thynges/ & slow to good thynges. / Vt I beholde myselfe inly I se þ I am vnclene & vt I beholde not myselfe inly: I knowe not myself. And whan I beholde myself: I may not suffre myself I fynde somoche in me that is worthy rebuke & confusyon. And the offer & more subtylly þ I discusse myself: the more abhominacyon I fynde in corners of myn herte. For lyth I began to synne: I cowde neuer ascape one daye without synne. but I adde & put to synnes to synnes. & I haue theym before myn eyen & yet I sorowe not. I se thynges þ I shold be ashamed of & yet I am not ashamyd. I behold thynges to be sorowed: but I sorowe not. þ is a signe of dethe & token of dampnacyon. For a membre or lēme þ felich no payne is deed. And an vn sensible sore þ is wythout felynge is incurable. I am lyghte & wanton & I correcte not myselfe but I torne apen dayly to synnes þ I

haue confessed and ben shryuen of . And I kepe
me not fro the dyche where into other I myseife
haue fallen or elles I haue seen other fall in . And
whan I holde wepe and praye for euyl þ I ha-
ue done: & for good dedes that I haue be neglygent
to doo : alas for sorowe it comyth to me contrary.
for I haue ben slacke & colde from þ feruour of
prayer. & now I abyde colde without felyng. And
therefore I maye not wepe myself: for the grace of
teeres is goon fro me. I may not layne my synnes
for wheresomeuer I goo my conscience gooth wth
me. beeryng with it what someruer I haue put ther
in whether it be good or euyl. It kepith her whi-
le I lyue: and whan I am deed it shall yelde aye
that þ it toke to kepe. Yf I doo well it is redy at þ
bonde. And yf me thynke I doo well & exalte my
self therof: it is not absent but present . It is pre-
sent to the lyuynge/it folowith the deed. And whe-
re as my ioye is: there is confusyon vnseparable af-
ter the qualyte of that þ is put and betaken to the
conscience. Thus in myn owne houle and in myn
owne houlhold: I haue accusers/iuges & tormen-
tours. My conscience accusyth me. Mynde is wyt-
nesse. Reason the Iuge/Playsure the pryson/Dre-
de the tormentour / The froward delyte the tor-
mentynge. Sochly as many euyl playtures as the-
re ben: there shalbe as many tormentynge. for ther
wth we be punysshed wherof we haue pleyzure./

Of thre ghostly enemyes the fleshe. the worlde.
& the deuyl. And also of theyr temptacō & resyl-
tence agayn theim.) ca? xv?

Helpe me my lord god for myn enemyes þ
is to say. the body. the worlde. & the deuyl
haue byleged & vmbylapped my soule. I
maye not fle fro my body ne chaas it from me. I
must nedes cary is abowte for it is tyed to me. It
is not leyffull to dystroy it. I am constreyned to lul-
cene it. Whan I fede it I nouryssh my enemy agen
ste me. Yf I ete ynough & it be stronge: the helche
of it is aduersary to me. / Sothly the worlde hath
vmbylappyd & byleged me on euery spde. & wound-
dyth me wyth his arrowes by .v. gates þ is to saye
v. bodyly wyttes. The eye beholdyth & toznyth the
wytte of the mynde. the eere heereyth & bowyth ther
to the intent of the herte Smellynge letteth cogys-
tacō & thought. the mouth spekyth & oft tyme dis-
ceyuyth. the ardour & heete of luste for a lytyll occa-
syon is excyted & styred: and but it be soone left &
ouercomen anone it occupyeth & heetyth brennyth
& kyndlyth all the body. for fyrste it pryckyth & ti-
clyth þ flesh a lytyll with thought Thenne it des-
foplyth the mynde wyth fowle delectacō And at
the laste it subduyth the mynde to it by consentyn-
ge to shrewdenes. The deuyl also whom I maye
not se and therefore I sholde rather be the more

waar of him for he hath bended his bowe wyttely
& pryuely & hath put his arrowes therein to shote at
me) He hath thret to hyde gylders & snares for me
And hath sayd who shall aspye them. He hath put
a gylder in golde & syluer. & in al thynges that we
misuse whan we ben delyted cupll in them we ben
snared. And he hath not only layed a snare but al
so lyme. Lyme is loue of possession / desire of cogi-
tacion & thought / coueytynge of worshyp / & playlu-
re of the flesh. wyth the whiche the soule is snared
lymed & tyed. þ it maye not fle by the wayes of he-
uenly Spyon wyth the fethers of contemplacyon.
The arrowes of the deuyll ben. Ire / wrathe / enuie /
lecherie & other wherwyth the soule is wounded. &
who is he that maye quenche his fyr dartes. Alas
for sorowe. A faythfull man is ofte tymes ouerco-
men wyth thise dartes. Wo is me for batayles ben
on euery syde. Dartes fle on euery side. On euery si-
de ben temptacions & perylls. What way someuer
I come there is noo suretye to me. And I drede bo-
th the thole thynges þ ben plesaunt & that ben disple-
saunt Both hungre & refeccion / slepe & watche / la-
bour & reste fyght ayenst me. Bowrd is noo lesse
suspecte to me than wrathe. for I haue sclaundered
many in bowrdyng. And I drede noo lesse prospe-
ryte than aduersyte. for prosperous thynges decey-
ue me vnwaar with theyr swetnesse. But chinges
that ben vnprosperous by cause thei haue some bit

ternes: as bytter poyson and drynke / make me sus-
pecte and feeryd. I feere more euill than I do pri-
uely: than that I doo openly. for that euill that no
man seeth: noo man repreuyth. And where there is
noo drede of a rebuke. the tempter the deuill is mo-
che bolder / and wychydnes is lyghter doon. Noo
merueyle for there is batayle on eueryche part. and
peryll & drede on euery syde. And like as they done
that dwelle where warre is: Soo must we loke by-
ther & thither and turne the heed aboute to loke at
euery cragge or lownde. The fleshe temptyth me
with thynges of luste & pleylure. The world with
vayne thynges. And the deuill wyth bytter thyn-
ges. As ofte as fleschly cogitacō moueth my myn-
de vnportunely wth meete / drynke or slepe / & other
carnall thynges perteynyng to the body: the flesch
spekyth to me. And whan the hert is occupied wth
vayne thought: as wyth ambucō & desire of worl-
dly worshyppes wyth bolsteringe & pryde: it comyth
of the worlde. And whan I am prouoked vnportu-
nely to Ire / to wrathe & bytternes of the soule: it is
suggestion of the deuill. the whiche behouyth to be
relisted & wythstonde as it were the deuill hymself
and to shyn & fle as fro the paynes of hell. It is
the properte of deuylles & fendes to offre to vs euyl
suggestyon: and our dewety is to consente not to
theym. Sothly as ofte as we resiste we ouercome y^e
deuill / we gladyngly angelles / and honoure god. Dure

lorde hysselfe exhortyth vs to fyght. and helpyth vs
to gete þ vycory. he beholdyth how we fyght/and
helpyth whan we faylle. And crownyth vs whan
we gete the vycory. /

Of the deuyll and how he temptith man bi the
flesche. / ca. xvi.

A carcass made of claye holdeth the condy-
cyons therof. and therefore I haue of it tho-
ughtes of vnclennesse & fowle pleylures. /
Of the worlde thoughtes of curpousyte and vanyte
And of the deuyll of bytternesse & malysce. Thyle
thre enemyes fyghte ayenst me and pursue me. som-
tyme pryuely and somtyme openly: but alway ma-
lycyously. Sothly the deuyll trustyth cheyfly in hel-
pe of the flesche. for an enemye of houlholde noy-
eth moost And it hath made couenaunt with him
to dystrope me. for it was brought forth of synne
nourysshed in synne. corrupte gretly at his begyn-
nyng / but moche more corrupte by euyll custome.
And that is the cause that it is soo contrary to the
soule. that it grudgyth soo moche / and is soo vnpa-
cyent to be taughte / and enticeth vnlesfull thynges
& obeyeth not to reeson. & wyll not be refreyned w-
th ony drede That crokyd serpent enemye of man hē
de helpith it & vlyth it. for he hath no other desyre
labour ne study but to lese our soules. This is he þ

bespyr wezkyth euylly/spekkyth subtylly/entpyllyth craf
 tely/decepyth wplyly/excyyth vnlesfull meynnges
 And setteth on fire venemous cogitacōs.moueth
 batayll & stryfe.nourishyth hatterred.incyyteth and
 stryryth to gloteny/mouyeth to lechery. Excyyteth the
 desyre of the flessh/makyyth redy occasion of synne
 And cessyyth not to tempte the hertes of men wyth
 a thousande craftes of hurte & noyenge. This is
 he that smytyth vs wyth our staffe.& byndyyth our
 bondes wyth our owne gyrdyll.chaſoure body the
 whyche is geuen to vs to our helpe: maye be to our
 hurte & sclaunder. It is a greuous stryffe & grette
 peryll to fyghte apenst an enemye of household: na
 mely syth we be strangers & he a cytepyzyn.he dwel
 lyth in his regyon and we ben outlawes & pilgry
 mes.It is also grette Jeopardy to sustene loo oft so
 contynuall & dayly conflicts and batayles: apenst
 the watches and subtyltees of disceyte of the deuyl
 the whiche is very subtyll/bothe by nature and al
 so by longe exercyse & vse of his malyce./

¶ Of the blyſſe of heuyng./

ca. xvij.

O lord god delpyer me from myn enemy
 es / and fro theym that haue hated me /
 for they haue ben comforted agaynst me /
 forsoth I that haue lyued apenst myself vnto this
 hour:shal begyn now bi thy grace to lyue to myself

We sholde lyue so that whan the body begynneth
to be deuoured wth wormes: þ^e soule may make mery
wyth sayntes in heuyn. The spiryte sholde be dres
syd toward that place þ^e he shold go to. We shold
haste thither: where we sholde alway lyue. & where
we shall neuer drede to deye aye. Wherefore loue
we somoche this slyppy & faylynge lyfe: where we
lyue wyth somoche labour / Where we vnneth con
tent & satysfy our body of that þ^e is necessary in e
tyng / drynkyng & slepyng. We ought moche mo
re to loue euerlastyng life where we shall suffre no
labour. where is cheyf myrth / cheyf felicyte & blyss
happy lybertee & happy blyss. Where men shal be
lyke to the angels of god And ryghtwys men shal
shyne as the sonne in the kyngdom of theyr fader
Of what manere crowest thou shalbe thenne the
bryghtnes of soules: whan þ^e lyghte of bodys shal
haue the bryghtnes of the sonne. There is noo he
upnes / noo crowle / noo sorowe ne drede / no labou
re / noo dethe / but perpetuall helth alway perseue
raunt & abydyng. There shalbe noo malysce ne
mysery of the fleshe. There is noo siknesse noo ne
cessyte / noo hunger / noo thyrste / no colde / noo heete
noo fayntnesse of faste : ne other temptacō of the
enmye. Noo wyll to synne ne leysur to trespasse. but
all thyng shalbe in gladnes & Joye. And men fe
lychipt to angels shal flourish euermore wth out in
fyrmyte of body. There shall be infynyte myrthe

eueraſtynge blyſſe/wherin that þ is ones purchaſed
ſhall alwaye be poſſeſſed. There is reſte fro labour
peas of enmyes/myrthe of noueltees. ſyherneſſe of
eternyte/ſweetneſſe & delectacō of the eueraſtynge
viſyon & ſyghthe of god. And who is he that deſp
rech not greely to dwelle there: bothe for reſte/peas
& myrthe / eternyte and the bleſſyd ſyghthe of god.
There is noo pylgryme/but wholoſomeuer maye de
ſerue to come thither: ſhall dwell ſyherly in þ per
petuall countree alwaye glad & alway ſaciat of þ
glorpyous ſyghthe of god/. And the more that one is
obedyent to a nother for god: þ more rewarde ſhal
he receyue there. And the more þ he louyth god: the
more cleerly he ſhall ſe hym. for the ende of man
is to beholde god. ./.

C Of the diſpyſynge of worldly thynges/ Of the
olde man. And of the pyte/gentylneſſe and mercy
of god. / ca. xviij.

The dayes of man bey as a ſhadowe vpon
the erthe and he hath none abydynge. but
whan he wenith þ he ſtondyth ſurely: he is
nyghe nought. Wherefore thenne gadereth thou the
treſouris in erthe: ſyth both that þ is gaderyd and
the gaderer paſſe awaye without loue. And þ man
what frute lokeſt after to haue of the worlde who
ſe fruyte is hurte & loſſe/the ende of whom is deeth:

Wolde god thou woldest sauour and vnderstonde/
and prouyde for thy laste endynge. I knowe one
that hath lyued wyth the homlily many yeres. spt/
ten at thy table/ and taken meete of thyne honde/
slepte in thy bosom/and spoken with the whan he
wolde. He sholde be thy seruaunt by right heritage
but by cause thou haste nourysshed hym dilycatly
from his chyldhode and spared the rod: he is ma/
de obstynate. and hath lyft his fote aboue thyne he/
de. And hath broughte the to leuytude & bondage
and rulyth the cruelly. But perauenture thou wolt
aske who this is. It is thyne olde man that tredithe
downe/ & makyth fowle thy soule. that letteth atte/
noughte the countree that we sholde desyre. for he
sauouryth not but seketh thynges only as bey fles/
shely. This man is blynde/deyf & dombe from his
natyurte/wyckyd in his aenge/rebell to vertue and
trowth/ And enmye to the crosse of Cryste. He moc/
keth an Innocent & a symple man. He walketh in
hygge thynges & merueyllous: that bey aboue his
degree. His bolle & his pryde is more than his stre/
ngth. He dredyth none. He worshippyth none. He
sayth in his folyshnesse that there is noo god: he
weryth wery and slacke in good thynges. and is
feyed wyth other mennys euylles. He is nourysshed
wyth vnclene thoughtes and perseuereth in theym
wythout werynesse. He sparplyth and walleth his
owne goodes as a reuelar and a waster. He couey:

tyth and receypth other meynys as a negon. He ga
dryth to him shame and sclaunder/seydynge & dis
ceytfel and prouokynge the wrathe of god. This
man is born all in lynne. And soo he is nourished
the frende of wpychdnes/the sone of dethe/the ves
sell of wrathe and rebuke and redy to penyth. And
yet he presumeth to tell & shewe the ryghtwysnesse
and lawes of god/and spekyth the Testament of
god. He hatyth dyscyplyne. He castyth our lord be
hynde his backe. Whan he seeth a theyf he rennyth
wyth him. and putteth his porcion and parte wyth
aduouterers. He putteth sclaunder ayenst the chyld
dren of his moder. and tresoreth the pre of god vpon
him. And wyll take thyne heyrage from the in
the daye of pre. and reue it from the vpon the erth
And thou vengest not soo grete Iniury: but dysly
mplynge spekyest not one harde ne greuous worde
to hym. Ne shewest noo wrathe ne angry counte
naunce to hym. but fauouryst hym that flatteryth
the. Thou playest wyth a mocker. knowest thou
not that is Ismael: that playeth wyth the. This is
noo playe of chyldehode ne of symplenes or Inno
cency: but it is the mockynge/the hurte and dethe
of the soule. Now hath he throwen the downe he
delynge in to the dyche that he hath made. Now
arte thou wounded/nou art thou effeminate. Now
arte thou oppressyd wth the yoke of wretchydnes &
thraldom & thou arte troden fowle vnder his fette./

Thou wretchyd & myserable man who shall
delyuer the fro þ bondes of this rebuke: / Ryse vp
god. And fall downe this armyd man fall he dow
ne & be he all to broken. Also he is a wyckyd man
the dyspyser of god/the inordynat louer of hymse
fe. the frende of the worlde/ And seruaunt of the de
uyl. How sempth the: / Yf thou vnderstonde right:
thou wyll save wyth me he is worthy dethe. Putte
hym on the crosse. Dyffer noo lenger. Dyffer noo
lengr. Spare noo lenger. But hastely & Instantly
boldly crucyfie this man. But lete it be vppon the
crosse of Cryst. in whom is helth & lyf. To whom
yf thy man crucyfied crye: he shall here hym benyg
nely answeringe & sayenge. Thou shalt be wyth
me this daye in Paradys. / How grete is the py
te of Cryste. The wretche was wythoute hope of
helthe: but the loue of god is soo grete and soo ten
der & free/ His gentylnesse soo redy/ hys mekenesse
soo merueyllous/ his suffraunce so pacyent: that he
hearyth hym graciously that cryeth to hym. for he
is merciful. How grete is the mercy of god. How
ineffable and unspekable is the ryght honde of al
myghty god. Yesterday he was in derknesse: and to
daye in shynnyng of lighte. Yesterday in the mou
the of the lyon: And today in the bondes of our sa
uour. Yesterday in the gate of hell and today in
the delyces of Paradys. / But what proufftyen thy
le-letters of monycon: but yf thou put the letters of

deth fro the conscyence: What prouffite thise thyn
ges wreten and vnderstonde: but yf thou rede and
vnderstonde thyselfe: Therefore gyue dylig nce to
Inwarde redynge: And rede and vnderstonde thy
ne owne self: that thou maye rede and loue god.
That thou maye fighte and ouercome the world
and all thyne enmyes. that thy labour maye be tor
nyd in to reite/and sorowe in to Joye. And after y
derkenelle of this life: thou maye se the spryngyng
of y bryghte mornynge And after thise thou may
se the myddaye and heyghte of the sonne of ryght
wylnes. In whom thou shall beholde the spowle
wyth his spowles/one lorde of euerlastynge glory.
that lyueth & regnyth euermore/A M E N

¶ Here we make an ende of this ryght prouffita
ble treatys: the Meditacyons of saynt Bernarde/
whyche for very fauour & charytable loue of all su
che persones as haue not vnderstondyng in latyn:
hath be translated fro laten in to english by a de
uente Student of the vniuersyte of Cambrydge/
And hath put it to be enprynted at Westmestre: by
Wynklyn the Worth the ix. daye of Marche: the ye
re of lorde. M. CCC. lxxxvi.

